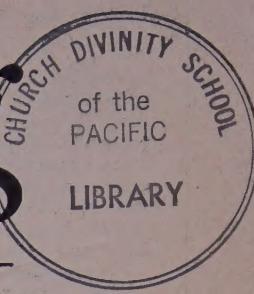


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December 29, 1957

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Time
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It?

See P. 10



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Working for God

Esther 4:13-17; Matthew 4:18-22; Acts 16:6-10;
Nehemiah 4:6,15-23; Romans 12:6-13.

Activism is one of the marked traits of our Western civilization. When this takes the form of an exclusive concentration on external activity to the detriment of thought and feeling, or when it leads us to depreciate the value of contemplation and prayer, it deserves to be criticized — and criticized severely. This trait, however, is in large measure due to the influence of the religion of the Bible, which always sees genuine faith as issuing in some kind of activity on behalf of God and God's people. Religion comes to full fruition only when faith expresses itself in some kind of appropriate action.

The call to action is a constantly recurring motif in the Bible story: Abraham is called to leave his home and kindred (Gen. 12:10); Moses is called to deliver his people from slavery in Egypt (Exod. 3:10); Gideon, to preserve the nation from the ravages of the Midianites (Judges 6:14). The classic example is the call of Isaiah, which we have studied in another connection (Isa. 6:1-8), beginning as it does with a vision of God's glory (vss. 1-4) and ending with the divine query "Whom shall I send and who will go for us?" climaxed by Isaiah's heroic response "Here am I; send me (8)."

Our selections include three further instances of such calls. The first is from the Book of Esther (4:13-17). Because of her position as consort of the Persian king, Esther alone had the opportunity to intercede for her people and save them from annihilation at the hands of an unscrupulous enemy. She was reluctant at first to do this because of the personal danger involved, but, in the somewhat circuitous language the author of the book affects, her cousin, Mordecai, explains that her present privileged position had been given her as part of God's plan. If she fails to act, she will not, of course, defeat the divine plan, but she and her family will have to face the judgment which inevitably comes upon those who hear God's call and deliberately ignore it. She accepts the call and the rest of the book tells of the success of her effort.

The other two passages, from the New Testament, tell, in familiar language, of two calls to serve Christ and His Church and of the immediate response which each evoked. In the first (Matt. 4:18-22) it is Jesus Himself who summons His first disciples to leave their secular callings and serve Him in a special way as "fishers of men." The second (Acts 16:6-

10) tells how an already dedicated servant of God, St. Paul, was summoned, apparently through human agency, to give up his own carefully laid plans for missionary work and move in a different direction from the one he intended. It was thus that the evangelization of Europe began. These passages illustrate two different kinds of call: the one to a complete change of life, the other to allow God's plans for His work to prevail over one's own. Both illustrate the sensitivity of spirit and flexibility of mind which the biblical kind of life requires.

All of these accounts contain calls for special, individual and heroic action. But since the religion of the Bible is corporate rather than individual, it may be assumed that most people are called to do relatively unspectacular work within the large framework of a community project. The two remaining passages give illustrations of this.

In the first (Neh. 4:6, 15-23) we read the story of how an entire citizenry responded to Nehemiah's urgent request for help in rebuilding the walls of Jerusalem after the Babylonian exile. Nehemiah's own call, as related in chaps. 1-2 of this book, is a fine example of individual response to the divine summons. But even more inspiring is the picture of the response of a whole people, who "had a mind to work (v. 6)," each of them taking his place as a mason, a carrier, or a bearer of arms to protect his fellows. The story reminds one of the way in which some of the medieval cathedrals were built, with every citizen assisting in the task. The work of the particular individual in such circumstances may be very small, but the total achievement is enormous.

This is the kind of work to which the average Christian has been called by virtue of his baptism and this is the kind of work to which Paul, in Romans 12:6-13, urges the concentrated devotion of his readers. Each member of the congregation has a call to work for God and has received the grace which makes it possible for him to perform it. Some are called to the ministry, others to help in the work of teaching, some to positions of responsibility in the administration of the parish, others merely to contribute to the needs of the Church or to occasional acts of mercy (vss. 7f). The scope of the work is not important. What is important is that it is done in response to God's call and with the wholehearted consecration which God's work requires — with cheerfulness, humility, fervor, prayerfulness and infinite patience (8-12).

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THE END of one year and the beginning of another is a good time for deep questions about whence we come and whither we go and why. Christianity is quite clear about answering that we come from God and we go to God — assuming, that is, that our life on earth fits us for the eternal destiny God has prepared for us.

CHRISTIANITY is not so clear, however, about the answer to the third question — "Why?" Or perhaps Christianity is clear enough about it but provides an answer that is hard for a modern Anglican to fit into his world-view.

MOST of the New Testament was written on the assumption that the world was in terrible shape and that the end of human history would be a good thing for all concerned. The dark ages provided no evidence against this view. In the middle ages although life was not quite so grim, popular piety still emphasized the idea that escape from the world was devoutly to be hoped for.

THE PROTESTANT Reformation did not give the world any compliments either, although there was something about Protestantism that led to comfortable homes, neat cities, and prospering businesses. But coming along at about the same time as Protestantism, the Renaissance introduced our 15th and 16th century ancestors to a radically different world-view.

THE IDEA of Renaissance humanism that the world is an enjoyable and interesting place, that human life is a pretty good thing as it is, may be the "Anglican heresy." I hope it isn't a heresy, for in spite of the menace of Communism, the danger of thermonuclear explosions, the possibility of a business slump, and the certainty of disease and death I must add my small bit of testimony that the world God made looks like a pretty good place.

ST. JOHN said, "The Light shines in the darkness, and the darkness has not overcome it." It is true that a world in rebellion against God lives in darkness, and that the Light of the Gospel pierces the darkness like a sword. The Christian Creed cannot be fitted into anybody's view of the world. To some ancient Israelites who shared the Anglican idea that the world is a bright and happy place, a prophet declared, "The day of the Lord is darkness and

not light." Whichever the world is, the Gospel is the reverse.

WHAT I was starting to say when I began this column is that the "why" of creation is so that we might rejoice in it. But I have argued myself out of that message. The best thing that can be said for rejoicing in creation is that we should regard it as God's gift and rejoice in the love of the Giver — as our Christmas presents find their real significance not in the gift but in the love of the human giver.

TO SOME OF US, at a certain stage in history, the world looks pretty good. It is not that God has been nicer to us than to the others. He has given them other gifts of equal worth to our material blessings. And to all who will accept it He has given the perfect gift, the only gift that really matters — the gift of Himself in His only-begotten Son.

PETER DAY.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

A Confusion

I think that we are beginning to see a renaissance of Liberalism in the Episcopal Church, and it would seem that this new Liberalism finds its theological grounding in the kind of position taken by Rudolf Bultmann [L. C., November 24th]. Ian Henderson, in *Myth in the New Testament*, p. 13, suggests that a key difference between Bultmann's position and that of the older Liberalism which it supplants, is that the latter "eliminates the mythological, instead of interpreting it, as Bultmann proposes to do."

It is supposed widely in the English-speaking world that Bultmann proposes to discard the historic Christian myths. That is not so. He merely insists that each generation must find their existential significance for itself. The confusion may be due to the unfortunate translation of "entmythologisierung" as "demythologization." "Ent" does not mean "de," in the sense of "to eliminate"; rather, it means "against," "forth," "from," or "away." Bultmann steps away from a myth in order to look at it, in order to hold a dialectical conversation with it, in order to discover its contemporary relevance. To do this is to discover the truth or falsehood of a myth as descriptive of one's own human situation. Jules Moreau speaks aptly of interpreting myth "to maintain the same finality in a more relevant idiom." [L. C., November 24th, p. 14]

Norman Pittenger has written recently [L. C., October 27th] in this same vein: "Legend" states truth, sometimes historical truth." He says concerning the traditional accounts of the Nativity and of the Empty Tomb: ". . . If these stories come to us in

legendary form, the basic truth which they assert remains firm — that Jesus is Incarnate God and that He personally and in full integrity conquered death." Your editor for this week takes a different and, I think, mistaken position. You write: "We take on board — that this particular return to legend (i.e. of Jesus) would not be kerygma unless it were a fact of physics and chemistry and biology as well as a spiritual experience. May I call to attention the 12th Appendix of Otto's, *The Idea of the Holy*? He speaks of the attempt to literalize the Empty Tomb story, either as the basis or necessary correlate of belief in the Resurrection. He writes: "(Such a position) holds that Christ's tomb was proved to be empty by the evidence of the senses, and the truths of the facts certified in sense-experience was then handed down by human testimony. On this view the conviction of the Resurrection was from the first not *faith* but a piece of empirical knowledge. It is the eye of Spirit, not the eye of sense that beholds the eternal things; but what it sees is not a mere insecure, half-woven fabric of 'convictions,' but the adamantine certainty of the eternal truth itself."

Whether or not you agree with me in the above matter, I should imagine that you would welcome the resurgence of a Liberalism with a careful theological grounding. It is the strength of liberals that they insist that the faith must have what John W. Sutcliffe [Witness, November 7th] calls "reference to the knowledge and needs of contemporaries." Certainly, the Church must welcome such an emphasis.

(Rev.) GEORGE H. EASTON
Buffalo, N. Y.

Two Suggestions

From time to time the suggestion has been made that the so-called Marginal Reading Bible be re-issued — both in the Lectern size and in a smaller size for personal use. This seems a sound idea. But, for what it may be worth, here are a couple of suggestions in connection with such a project.

(1) Let a small group of Bible scholars of the caliber of Frederick Grant and Robert Dentan go over all the marginal substitutions and revise them, where necessary, in the light of present-day scholarship.

(2) Print the substituted words in the body of the text, and place the KJ counterparts in the margin. The reason for this is that a person wanting a marginal-note Bible is usually a person who prefers the alternative to the KJ rendering. And placing the new reading in the text would make it easier to read. Yet on the rare occasions when the KJ was preferred, the old words would be within reach.

(Rev.) JOHN W. SUTCLIFFE
Concord, N. H.

A Real Crisis

The editorial, "No Crisis in Sight," [L. C., November 10th], runs the risk of unintentionally misleading a great many people concerning the depth of feeling on the issue of "partial communion" with the so-called "Church of South India." The location of the editor immediately following the story about Dr. Williamson's leaving Anglicanism for Rome because of C.S.I., together with the wording of the editorial itself, strongly implies that the only persons who are upset about this

Continued on page 13

The Living Church

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

December 29, 1957

National Council News

Thirty Million Dollars Needed By Church During Next 10 Years

These capital funds said necessary for continuance of loans and grants to parishes; report given on visit to Far East chaplains

By JEAN SPEISER

The Church will need \$3,000,000 a year, or \$30,000,000 for the next ten years in capital funds if it is to continue its basic policies of loans and grants to parishes after local and diocesan funds have been exhausted. This was the preliminary figure brought before the National Council at its December meeting by Bishop Jones of West Texas, chairman of the Presiding Bishop's committee to consider the need for capital funds [L. C., December 22d]. A detailed report of the study will be made at the February Council meeting.

"It is important to recognize our capital needs alongside our operating requirements," cautioned Bishop Jones. "For too long we have considered an operating budget sufficient. Even though the trend is toward loans rather than grants, however, this is not true.

"Our projected minimum calls for \$1,500,000 in loans and \$500,000 in grants for domestic use, and \$1,000,000 in loans for use overseas each year."

These amounts are estimates, Bishop Jones pointed out, and specific needs of the Church will be re-studied in order to give a fuller summary in February. The proposal will then, after approval by Council, be presented to General Convention.

All estimates are in excess of National Council departmental budgets, and individual dioceses and parishes will be responsible for devising means of raising necessary funds.

Additional committee appointments announced by the presiding bishop included: Bishop Smith of Iowa, to Curriculum Development; the Rev. Canon Frederick A. McDonald, Iolani School, Honolulu, to Armed Forces Division, and Mr. William H. Siegmund, Los Angeles, to Christian Education.

Streamlined and Tightened

As a result of the efficiency survey made of the Christian Education Department by one of the largest management consultant firms in the U.S., \$5,000 was ap-

propriated for a further survey to include the other departments of the Council.

Reporting the Department was highly pleased with its consultations, Dr. David Hunter, director, added that the firm's recommendations had been combined with certain of its own ideas, and that the net result would be to streamline and tighten the organization, with no drastic changes. Nor will any personnel be added or eliminated during the trial period from now until April, when the Department will again report to Council on the efficiency of the new format.

Without benefit of charts used at the meeting, the changes might be described as: re-organization into three, rather than six divisions, including Education Materials, Program Development and Field Services. Each of these would have four related units under its jurisdiction. Chain of command would proceed from Dr. Hunter and an associate director through an executive committee and executive secretary to an assistant director for each division. These would be chosen from existing personnel to serve the four-month trial of the new plan.

"We see the major advantages as being the speeding up of our operations and being able to reach the parishes with a more unified program for each age level," concluded Dr. Hunter. "In general, our production should be more effective and in greater quantity."

An appropriation of \$34,848 to the

Christian Education Department for production of two motion-pictures with sound-track was approved by Council. They will be used for teacher-training in parishes, and the sale and rental of the films will return to the fund from which the amount was appropriated.

Bishop Lewis of Nevada asked and received approval of the proposal that the rural youth center, Tarumi, in Kobe, Japan, receive the 1958 youth offering. Also resolved and approved was the use of the 1959 youth offering as a travel fund for the International Christian Youth Exchange program.

Everyone's Responsibility

The Rev. Ellsworth Koonz, executive secretary of the Committee on Recruiting, said that 29 of the scheduled 70 diocesan and district meetings on recruiting had been held up to the time of Council meeting, and that the remaining ones would be concluded by May.

"We used to think recruiting would take care of itself," commented Mr. Koonz. "We complain of the quality and of the numbers (less than 40% of our priests come from our own Church; the remaining 60% have been converted at some point from high-school on), and yet we give no real attention to the matter. Early counselling is a great need, and that is what we hope to make clear — that, and the fact that it is everyone's responsibility."

The apprenticeship division of the Recruiting Committee announced 22 of its program's trainees were working in colleges and parishes, and that it looked to an increase that would bring the number to 50 next year.

The question of housing the offices of the National Council (and its more than 200 New York City employees), the bulk of which are located in the antiquated and seam-bursting Church Missions House at 281 Fourth Avenue, was continued at the current Council session with a look at the possibility of taking space in the Interchurch Center now a-building near the Cathedral of St. John the Divine and the Columbia University campus.

Three floors are available as a unit, with a five-year lease (1960-65). The World Council of Churches will have offices in the building (which is still

under construction) and several Protestant Churches, including Methodist and Presbyterian (U.S.A.).

Definite proposals, in addition to this one, will be presented to Council in February, and a prospectus on all possible solutions to this problem drawn up for General Convention vote. There is a reserve of \$1,000,000, said Bishop Sherrill, for either building or renting, and an additional half-million could probably be added through the sale of "281" and Tucker House, Greenwich. A move to the Interchurch Center, however, would not necessarily affect the latter.

No 40-hour Week

Dr. Robert J. Plumb, executive secretary of the Armed Forces Division, reported on an extensive journey made to visit our chaplains in the Far East, who account for one-fourth of the number representing the Church on active duty. He found them "busy, happy in their vocations. Everywhere I went I had reason to be proud of the Church and its representatives in these strange lands."

One of the most exciting projects in the Far East, he related, is the "Servicemen's Guides" operation at Fenwick Pier, Hong Kong. Founded in 1953 by the Anglican Bishop of Hong Kong, it is manned by our Chaplain Donald Means and a Roman Catholic missionary, who are on duty daily from 9 a.m. to 1 a.m., which would seem to ignore the 40-hour week.

Every U.S. Navy vessel entering the harbor lands its men at the pier, where they are given orientation lecture, put in touch with reliable guides and tours, have their money changed for them into local currency, and changed back on their departure. Chaplain Means spends a great deal of time in counselling, and holds Communion services on board ship, many of which carry no chaplains. No other port in the world has this kind of program for servicemen.

Chaplain Plumb found a different kind of situation in Korea. Conditions have not improved there since the first dreary reports on morale and moral conditions began to return several years ago. Young men unequipped to cope with manifold temptations and the physical hardships of insufficient housing, lack of water and heat are being sent there in numbers, and the situation has worsened with every passing day. The Anglican bishop in Seoul, and the cathedral church there are the one bright spot in this area.

25 Congregations Each

Director of the Home Department, Dr. William G. Wright said that its investigation of Work Among the Deaf revealed that 13 clergy were serving 25 congregations each, some in as many as six dioceses; that only two were provided housing, and only four with any sort of travel expenses (despite the fact they may cover

almost 4,000 miles in a given month). This concern was only recently assigned to Home Department jurisdiction.

Reporting on loans and grants to Domestic Missions, May to December 1957, Dr. Wright gave these breakdowns:

From Emergency Loan Fund \$146,000
From Builders for Christ Fund \$ 16,000
From Undesignated Legacies \$ 37,600
From Church School Missionary Offering, 1957 \$ 59,600

These have all been emergency loans to parishes, he emphasized, "to get them over the hump." Thanks to the China Fund, which reverted to this Department, it has been able to supply \$3,140,000 in loans in six years with \$1,500,000 to work with.

Proposed Magazine

Bishop Jones, speaking for the Promotion Department, of which he is chairman, offered a proposal for an official new Church magazine to interpret the life and work of the Church.

It would have "color, drama and pictorial appeal," and be directed at families rather than any particular segment of Church membership.

"It must be so valuable in the life of a parish that it will say it can't do without it," he asserted, citing examples of a Church publication of another Church

that has reached a circulation figure of 1,000,000 subscribers.*

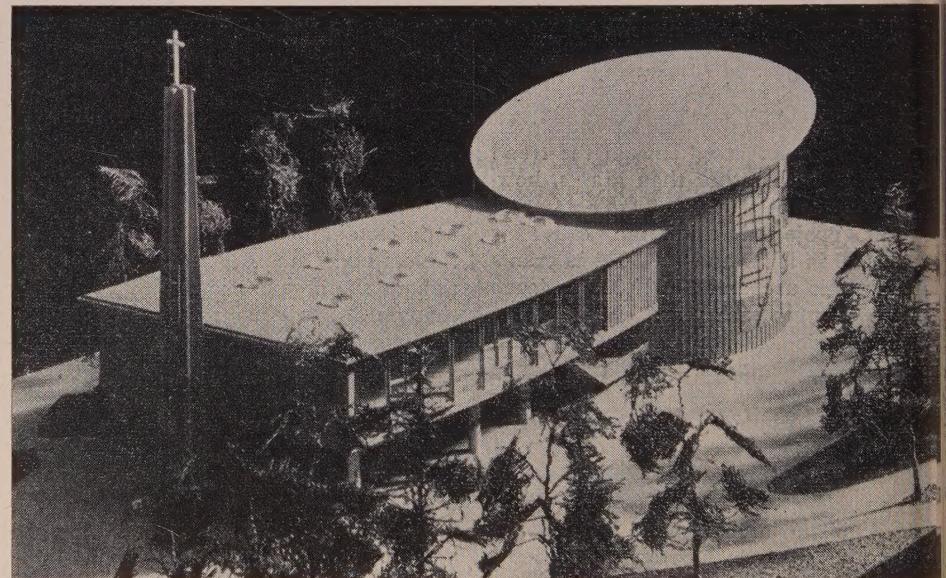
Mr. John Reinhardt, director of the Department, said a study had been made of this fore-mentioned magazine, and that it was certain a similar publication for this Church would call for subsidization (as had the one mentioned). He asked Council to think about the project, ask questions, and be ready to appraise a blueprint of the magazine, which will have a new name and will not simply be a re-do of the existing publication, in February.

He further described a requirement of the magazine as a creative editor, active in the life of the Church, who would see that it had "the spice of controversy, the strength of unity." Forth has only a part-time editor, and a bigger job of reaching inactive members needs doing, he emphasized.

The goal would be a subscription for every Church home, at a price made inviting by help of subsidy. It would not be in competition with other Church papers, nor with diocesan publications, Mr. Reinhardt said. News content would be emphasized.

A resolution to study the proposal was passed by Council.

*EDITOR'S NOTE: The magazine referred to is *Presbyterian Life*.



Architect's drawing of the Protestant Pavilion being built in Brussels, Belgium, for the 1958 International Exposition there. The building is sponsored by Churches here and abroad. Mrs. T. O. Wedel is co-chairman of the U. S. committee, which is seeking \$100,000 toward the construction costs of the \$235,000 structure. The brass and aluminum building will be used, after the fair, as an ecumenical center.

National Council Gives \$5,000

National Council's gift of \$5,000 toward construction of a Protestant and Ecumenical Pavilion at the Brussels (Belgium) World's Fair in 1958 came as the result of a plea from Mrs. Theodore Wedel, who is co-chairman of the U. S. division of an international Christian committee in behalf of the project.

The exhibit will cost but \$235,000, Mrs. Wedel told National Council, in contrast

for World's Fair Exhibit

to the forty million dollar exhibit being planned by the Roman Catholic Church.

"It is important that we have a witness at the Fair," she stressed. "The visitation is expected to be 30 million people, and they will come from all over the world."

"A small group of Belgian Protestants is asking this country for a contribution of \$100,000. German Protestants already have given \$50,000, and gifts are pouring

in from other countries of Europe."

Our exhibit, to be housed in a building of modern design, made of aluminum, glass, marble and steel, has been designed by a Swiss architect. Its keynote will be the ecumenical movement, and it will show the work of Anglican, Orthodox and Protestant churches of many countries, including the younger churches in Asia, Africa and Latin America.

World Christian leaders will speak at specially scheduled meetings; each Friday there will be a musical program featuring organ recitals, and church choral and orchestral groups. When the Fair is over, the building will be used as an ecumenical center and youth hostel.

The World Council of Churches, which has urged its 170 member Churches to support the project, is receiving contributions at its public relations office, 156 Fifth Avenue, New York City.

Anti-Communist Organization Proposed by Four Ministers

The free world has nothing "remotely comparable to the Communist apparatus, centrally directed and abundantly financed," for propagandizing in the ideological struggle between Communism and freedom, according to four Washington, D. C., ministers. The ministers feel that it is of prime importance that the free world have some such organization, and have proposed, in a letter to the *New York Times*, that such an international organization be formed.

Making the proposal were the Rev. Charles W. Lowry, Episcopalian, who is chairman of the Foundation for Religious Action in the social and Civil Order, the Rev. John F. Cronin, of the Social Action Department of the National Catholic Welfare Conference, the Rev. Edward L. R. Elson, minister of National Presbyterian Church, Washington, D. C., and Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation.

The organization should be voluntary, inclusive, non-governmental, and must have "the dedicated support of tens of thousands of Americans of every creed, race, and color." The ministers see such an institution as functioning somewhat similarly to "the propaganda and agitational aspects of the worldwide Communist apparatus" but working in liaison with the basic normal institutions of free society.

"Normal conduct, even the idea of improving and perfecting our regular activities and institutions, is insufficient," the ministers asserted. "Communism is organized for continuing civil war at every level on a planetary scale, and we can meet it only by devising tools and techniques of our own choosing and out of a character appropriate to our society, and nourishing the verve and the will to act in extraordinary ways to meet an unparalleled international emergency." [RNS]

Neighbors Rally to Help Victims of Tragic Fire

Episcopalians joined with neighbors of all faiths to aid an Episcopalian family who lost two children and their home in a tragic explosion December 4th, in Milwaukee, Wis. The parents, Mr. and Mrs. Howard Cannon, are Oneida Indians, members of the large Oneida group which makes its spiritual home at All Saints' Cathedral.

The Oneidas, together with other members of the cathedral, raised a relief fund which was presented to the family on the day of the funeral. The Consolidated Tribes of American Indians of Milwaukee also contributed to the fund.

The immediate neighborhood in which the Cannons reside also responded spontaneously to their need. A word of mouth appeal, circulated among the neighbors, brought in such household necessities as beds, dishes, tables, chairs, and a stove. Two television sets were also contributed, as well as cash to help meet funeral expenses.

The neighbors feel that they themselves have gained from the experience of joining to give aid to a family in their midst. One lady summed it up well: "Before, we were just neighbors, now we are friends."

Kirby Page Dies; Author And Lecturer Was Pacifist

The Rev. Kirby Page, 67, minister of the Christian Church (Disciples) and for many years an itinerant social evangelist for peace, died on December 16th at his home in La Habra, Calif.

Mr. Page, a pacifist, traveled widely and spent much time on the lecture platform on behalf of the American Friends Service Committee and the Fellowship of Reconciliation. He was the author of 20 books in the area of peace and religious life.

Among his many activities, Mr. Page would send informational material of use to clergymen free upon request. In the December 1st issue of *THE LIVING CHURCH* a letter from Mr. Page appeared concerning a new collection of material he was making available to Churchmen.

The Living Church Development Program

The purpose of this fund is to keep *THE LIVING CHURCH* alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$37,729.31

Receipts Dec. 10th through Dec. 18th 350.00

\$38,079.31

More Southern Clergy Adopt Atlanta's Racial Manifesto

Another "manifesto" on beliefs about racial problems has been issued by Southern ministers. A recent statement by 31 white Christian ministers and two Jewish rabbis of Columbus, Ga., is identical with that issued in November by 80 white ministers in Atlanta, Ga. [L. C., November 17th], which attracted nation-wide attention.

The statements deny that school integration would lead to physical amalgamation of the races, and both urge obedience to law, preservation of public schools and protection of free speech, as well as the maintenance of communication between white and Negro leaders.

Listed in both declarations were six principles of "basic importance for our thought and conduct":

✓ Freedom of speech must at all costs be preserved.

✓ As Americans and as Christians we have an obligation to obey the law.

✓ The public school system must not be destroyed.

✓ Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.

✓ Communication between responsible leaders of the races must be maintained.

✓ Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.

Columbus ministers signing the declaration included those from Episcopal, Methodist, Assembly of God, Baptist, Church of God, Nazarene, Congregational Christian, and Lutheran bodies. [RNS]

Rector Risks His Life as Fire Ravages Historic Boston Church

Morning services were held in a nearby building with many of the parishioners in tears, after the Church of the Good Shepherd, Boston, Mass., was ravaged by fire at dawn on Sunday, December 8th. The loss was estimated at \$50,000. This historic church, in which the Rt. Rev. Phillip Brooks preached his last sermon, was 89 years old, and of recent months was being developed by the rector, the Rev. W. Huntington Thompson, into what might well become Boston's "Little Church Around the Corner," providing a special place of worship for the theatrical people of the area.

Despite a valiant effort by Mr. Thompson, who risked his life by dashing into the burning building, only a gold cross was rescued. The organ, sacred vessels, and vestments were completely destroyed, along with the entire church interior.

Cause of the fire is as yet undetermined, and is being investigated by the arson squad. The church will be rebuilt with the financial aid of the diocese.

News Highlights of 1957

CHURCH OF SOUTH INDIA: Delegation sent by 1955 General Convention to study CSI reported on its trip and offered proposals for limited intercommunion between CSI and the Episcopal Church on terms slightly more liberal than those proposed by the Church of England. Controversy immediately arose on this issue and shows no sign of subsiding. Numerous diocesan conventions and provincial synods presented resolutions pro and con. At year's end, the CSI question seemed certain to remain a major controversy at least until the 1958 General Convention takes action upon the delegation's report.

BUDGET: National Council in February adopted a record-breaking \$7,000,000 budget. In December, proposals were presented for major expansion of activity and budget in the coming 10 years. (See p. 5 of this issue.)

BILLY GRAHAM: Episcopalians asked to support Billy Graham campaign reacted in mixed fashion: some supporting the drive, some opposing it, some taking middle positions. Outwardly, the campaign was a spectacular success. New York Churchmen were, in December, not agreed on how much spiritual significance the Madison Square Garden revivals had.

CHURCH PRESS: *Episcopal Churchnews* came to the end of its road after a five-year drive to establish itself as a mass circulation layman's magazine of the Church. *THE LIVING CHURCH* entered 1957 in a state of alarm for its own survival, mustered support of laymen for a 40-diocese campaign to reach the parish leadership, and came to the end of the year with a slowly rising circulation, a budget precariously in balance, and a mission of greatly increased importance as the independent news voice of the Church. At December National Council meeting, problem of producing a mass-circulated laymen's magazine was discussed and referred to committee. (See p. 6 of this issue.)

THEOLOGY: Debate in the Church (aside from such specifics of controversy as CSI) showed a tendency to center on basic theological questions rather than on liturgics or polity. Notable was the strife over the views of the Rev. Dr. Norman Pittenger, accused by opponents as abandoning essential elements of the Apostles' Creed, but defending himself as loyal to the faith as this Church has received it.

NATIONAL COUNCIL OF CHURCHES: NCC 4th General Assembly met for a week in St. Louis, elected Baptist Dr. Edwin T. Dahlberg as president, declared itself firmly on segregation and assorted social problems, politely avoided theological

controversy. However, stormier and possibly healthier days ahead were indicated by Pres. Dahlberg's declaration that now NCC must face up to theological issues, and by undercurrents of controversy on the issue of whether NCC should remain a *council* of churches or move out in a bid for greater independence as a force in itself.

RACE: Bitter arguments over the issue of segregation *versus* integration divided people in large areas, inevitably swept the Church into controversial positions. Notable was Bishop Brown's stand against the segregationist governor of Arkansas in the Little Rock conflict. In the closing months of the year, most strong pronouncements of Christian responsibility on the racial issue were coming, not from northern groups, but from clergymen in southern areas.

FAR AND FELLOW TRAVELLERS: Teapot tempest was stirred by visit of a group of American youth from Moscow to Red China in defiance of State Department ban on China travel. This became a Church issue because of the presence in the group of one priest of the Church who returned full of loud praise for the situation inside the Bamboo Curtain.

WEARY ROAD: The drawn-out struggle over the rectorship of Holy Trinity Church, Brooklyn, wound its laborious way through courts to a decision which, if not reversed, brings an end to the Melish tenure as supply priest and installs Dr. Sidener as rector. Among the unedifying events of the year was the roughing of Dr. Sidener in a parish gathering, the closing of the Church, and endless bitter wrangling.

NEW MISSIONARY DISTRICT: The Episcopal Church took over from the Church of England the missionary work in Guatemala, Honduras, and El Salvador and included them in a new missionary district of Central America with Bishop Richards as missionary bishop.

SPUTNIK: Russian satellite generated enough discussion in Church and secular circles to power (if properly harnessed) 17 satellites of our own.

Church Art Exhibit Is Held By San Francisco Cathedral

In an attempt to revitalize the art of the Church and to bring it closer to the creative artistic mainstream of today, Dean Bartlett of Grace Cathedral, San Francisco, and a committee of laymen have organized an exhibition of Church Art Today. The exhibition began on

December 1st, and was to run through December 22d, on the second floor of Cathedral House in San Francisco.

Painting, sculpture, graphics, and applied arts were submitted from all parts of the United States to the exhibition. Each entry passed before a professional jury which made selections and awards. The exhibition was open to artists of all faiths, and of the items submitted, 101 were chosen for exhibition. All entries are for sale.

It is hoped that through such an endeavor as this, as an annual affair, the Church will encourage artists to work in the religious field, churches and laymen will become aware of the visual and spiritual riches available to them in this art and will begin to purchase it. Finally and basically, it is hoped that the Church will regain the use of this powerful means for spreading her message.

Best Ministerial Candidate Non-Existent, Bishop Tells Gathering of Church Leaders

The "Best Possible Candidate for the Ministry" may make an intriguing conference theme, but according to the Rt. Rev. W. Appleton Lawrence, recently retired Bishop of Western Massachusetts, such a candidate is "simply the figment of imagination."

The bishop was speaking before Church leaders who gathered at Trinity College, Hartford, Conn., to celebrate the centennial of the Society for the Increase of the Ministry, an organization devoted to supplying aid to individuals preparing for the ministry. He said there were "many many factors involved" before the "best possible candidate for the ministry" — the theme of the celebration meeting — could become a reality.

Some of these factors, according to the bishop, are more adequate recruitment, adherence to the canonical provisions now set up, the development of the candidate beyond ordination, and more careful placement of priests of the Church to better utilize their peculiar abilities.

Lower Intelligence

Speaking of recruitment, Bishop Appleton stated that "it is generally recognized that the average intelligence of those who feel 'called' is apt to be lower than that of those who are sought out and recruited by pastors, college chaplains, and others, and have the call of Christ placed squarely before them — not as a mystical experience, but as a matter of individual responsibility to serve God in a world which needs the Gospel of the 'Good News' of Jesus Christ so desperately, and must have the best men in order to be relevant and effective."

The bishop further said that he felt that the canons of the church in regard to accepting men into the ministry "do

provide, in theory at least, a very careful process, which, if it were put into practice honestly and responsibly, would be of very great help to the Church." However, the bishop indicated, these canons are not "taken as seriously" as they should be.

Dean Rose of the General Theological Seminary also spoke before the gathering, and stated that it is impossible to "type" the "best possible candidate for the ministry" because "human personality and the circumstances of human life are too dynamic, too open in their potentialities, for the easy relating of capacity to serve God in the ministry to 'type'."

Exposure to Truth

He did say, however, that a successful candidate must be "teachable" to a high degree, explaining this to mean "humility and reverence in the presence of the truth of God — all truth — and readiness to yield oneself to it in all its depth and mystery . . . the candidate must expose himself to the naked power of truth as it is in God and in His creation."

Dr. Albert C. Jacobs, president of Trinity College, also spoke, and the Rt. Rev. Walter H. Gray, honorary president of the S.I.M. and Bishop of Connecticut, acted as host for the affair.

Dr. Jacobs examined the topic through the eyes of an educator and said that the two basic qualities needed by "the best possible candidate" were humility and sincerity. "There must also be," he said, "the call of God, received after a true knowledge of oneself and from an affirmative response to the query: 'Lord, what wouldst Thou have me to do? . . . He must not be just a dreamer, out of touch with reality. . . . He must love people, really love them, and that means all sorts and kinds of people."

Dorothy Sayers Dies; Was English Religious Writer

Dorothy Sayers, distinguished English religious writer, died December 18th at the age of 64. She won fame and fortune as a writer of detective novels featuring the erudite and whimsical Lord Peter Wimsey. Press reports that she died a Roman Catholic are false. She remained a devout Anglican and Churchwarden of a London parish, St. Thomas'.

About the time of World War II, Miss Sayers dropped blood and thunder writing to use her talents in the Christian cause. Books of essays such as "Unpopular Opinions" and "Creed or Chaos" were most unorthodox presentations of the orthodox faith. In a long series of radio dramas she wrote for BBC she told the story of the life of Christ, since published as "The Man Born to Be King." Recently she had been working on a translation of Dante's "Divine Comedy."

She was the widow of Maj. Atherton Fleming.

NEWS BRIEFS

GO IN PEACE: Torah scrolls were borne out of Washington Cathedral at the conclusion of the last services held in Bethlehem Chapel by Temple Sinai, Reform Jewish congregation, this month. The congregation has worshipped in the cathedral for the last five years, while they were building their own synagogue. Episcopalian host to the group, the Very Rev. Francis B. Sayre, Jr., presented the congregation with a stone from the cathedral as a token of friendship between Jewish and Christian communities.

LIVING GIFT: Farewell gift of parishioners to retiring rector of St. Mark's, Milwaukee, Wis., the Rev. Killian A. Stimpson, is a scholarship fund for needy students at Nashotah House, Fr. Stimpson's seminary. Fund has now reached \$6,000.

BRIEF TOO BRIEF: This department's passion for brevity recently got out of hand, and we chopped the last name off one of the nominees for coadjutor of California. Apologies to the Rev. Morris Fairchild Arnold of Cincinnati, Ohio.

CENSUS DUCKS RELIGIOUS ISSUE: Bowing to attacks by proponents of separation of Church and state, the Census Bureau announced recently that it would ask no religious questions in the 1960 Census. Opposition came from some Jewish and Protestant groups. Opponents of such questions claimed compulsion in

answering questions made such questions undesirable. Other Church people felt strongly the Census information would be of great value. Census Bureau has left way open to questions in the field in later Censuses, perhaps on a voluntary basis.

Interchurch Services Planned For Week of Prayer for Unity

Services during the Week of Prayer for Christian Unity, January 18th to 25th, will be held "coast to coast" according to the American Church Union. Two of the services sponsored by Churchmen in the ACU will be the Solemn Vespers at St. Sophia's Greek Orthodox Cathedral, Los Angeles, on January 17th, and Great Vespers at the Pro-Cathedral of the Holy Virgin Protection of the Russian Orthodox Greek Catholic Church of North America, in New York, scheduled for January 20th.

ACU branches all over the country will be sponsoring or coöperating with Anglican and Orthodox groups in providing services and meetings during the week. According to Canon duBois of the ACU, the observance of the week was initiated by Episcopalians shortly after the turn of the century, and has been strenuously promoted in recent years by the Roman Catholic Church, which also will be observing the week.

The week recently received the endorsement of the World Council of Churches.

ACU will again provide prayer leaflets for use in connection with parochial or personal observance of the week.



Religious News Service

Temple Sinai, Reform Jewish congregation, held its last Sabbath service in Washington Cathedral, Washington, D. C., after worshipping there for five years while a synagogue was being built. Shown at the service are, from left, Dean Sayre of the cathedral, Rabbi Brickner of the synagogue, and David Yentis, president of the temple. Dean Sayre presented Rabbi Brickner with a stone from the cathedral as a token of friendship between the Jewish and Christian communities of the nation's capital.

WHAT TIME IS IT?

By the Rev. Frederick Ward Kates
Rector, St. Paul's Parish, Baltimore, Md.



What time is it?
To the Christian, it is Anno Domini 1957.

To the ardent New Dealer, it is Anno F.D.R. XXV.

To him who reckons by the advent of the A-Bomb, it is Year XII.

To Archibald MacLeish, it is "a time for action."

To Herbert Agar, it is "a time for greatness."

To Harry Emerson Fosdick, it is "a time for decision."

In Toynbee's opinion, it is "a time to choose."

To Elmer Davis, it is "five minutes to midnight," a time to be prepared and to hope.

To St. Paul, "now is the day of salvation."

"... The day of salvation" — it may be, it can be; and, also, it may be the day of doom.

Speaking of his own time and generation but with equal fitness of our own, Ralph Waldo Emerson pinpoints the answer to our question: "this time, like all other times, is a very good time, if we but know what to do with it."

Things to Do

What to do with it, this time in which we live? We suggest it is time, in fact high time, to do the following:

It is time really to wake up and be aware of the nature and meaning of this particular moment in history; specifically, to realize that the future is already here, has in fact already begun, indeed is right on top of us.

It is time to face facts and to face up to them; for example, to face the fact that the free world is truly, actually, literally, fighting for its life.

It is time to think. Next to praying (not "saying prayers," note), thought is the hardest labor a man can perform: I.B.M.'s one-word slogan placcarded in all its offices should nowadays be ours — THINK.

It is time to make a real, conscious, continuing, and consistent effort to get hold of ourselves, to get ourselves in hand and under control, and to cultivate and to maintain steady nerves and poised spirits. Speaking of his own time but appropriately of our own, Henry David Thoreau says it for us: "It is not an era of repose. If

we would save our lives, we must fight for them."

It is time to get and to keep first things first, to have, in other words, "a sense of what is vital."

It is time not to be mediocre, though the aim of our public educational system and the end-product of our culture are to make us so. "Let us thank God that He makes us live among the present problems. It is no longer permitted to anyone to be mediocre," thus spoke Pope Pius XI.

It is certainly time to cease and to be done with our religious dilettantism. It is time to take our religious profession and confession seriously or to have nothing further to do with it henceforth. It is time to quit talking, making reports, conducting meetings, passing resolutions, and to begin to do some acting. Not a time for spiritual esthetes, half-hearted disciples, and armchair theologians, now is the time for a new crop of Christian heroes and saints.

It is time, in other words, for the Church to become militant again, not just for Herself, not at all for Herself as an institution, but for the Chris-

tian Faith and all it means to mankind.

It is time to quit retreating lest we reach, if we have not done so already, the point of no return. It is time to quit retreating from learning and intellectual content and training in our public and some private schools, from Christianity, from reason and intelligence into anti-intellectualism, from religion into religiosity, from civilization into de-civilization, from God into existentialism, nihilism, and despair.

Lessons From History

It is time to heed what history teaches. Charles and Mary Beard summarize the lessons of history thus:

1. Whom the gods would destroy, they first make drunk with power.

2. The mills of God grind slowly, yet they grind exceeding small.

3. The bee fertilizes the flower it robs.

4. When it is dark enough, you can see the stars.

To these four lessons we presume to add a fifth, namely, that wealth is not power.

It is indeed time to be humble in the face of what we now know regarding the nature of God's creation in which we dwell.

It is even a time to be scared. Our anxieties are basically correct. Maybe the end of the world will come in our time. If so, it is all right with the Christian who knows history has a beginning and an end, and that there are some things more important than mere survival.

It is undeniably time to quit being so unconscionably proud, to quit acting as if we were God, as if we do not need God, as if we could go on with impunity mocking, neglecting and tempting God.

It is time to realize that time runs out and that, while we have forever and all eternity, we don't have forever — here.

It is time to pray, to get down on our knees and beseech God's forgiveness for our arrogance and pride, our guilt and our sin.

It is time to thank God for God, to be grateful for God and for the assurance that He is in control, that He is holding the universe together, that in Him all things subsist, that His providence underlies and overrules all.

What time is it? It is time, as never before, for "exploration into God."

BOOKS

Changes Made

PRAYER BOOK STUDIES: VIII — THE ORDINAL. The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Church Pension Fund, 20 Exchange Place, New York 5, N. Y. Pp. vii, 57. Paper. 65 cents.

In offering its proposed revision of the *Ordinal* or "Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons," as it is at present subtitled, the Liturgical Commission emphasizes that it is suggesting "nothing . . . that would tend in the least to draw our Church away from the *Ordinals* of the Anglican Church generally, nor from those basic elements of the historic *Ordinals* that have been continuous in the life of the Church."

Prayer Book Studies: VIII — The Ordinal contains introductory material tracing the development of ordination rites and setting forth the reasons for the Commission's proposed changes in our own. The texts of the present and proposed *Ordinals* are then printed, side by side, on facing pages.

The most noteworthy change proposed is perhaps the recasting in the ordination of deacons and priests and in the consecration of bishops, of the prayer before the actual laying on of hands into the form of a "eucharistic" thanksgiving ("It is very meet, right," etc.), prefaced by "The Lord be with you," "Lift up your hearts," etc. In ordination to the priesthood the alternative form ("Take thou authority to execute the office of a priest," etc.), peculiar to the American *Prayer Book*, is done away with entirely, the more commonly used alternative ("Receive the Holy Ghost for the office and work of a priest," etc.) alone being retained. The chalice and paten may be delivered to the newly ordained priest, along with the Bible, and the pastoral staff to the newly consecrated bishop.

Other major changes proposed include a new position for the litany for ordinations (after the Epistle — deacons; after the Gospel — priests; in present place — bishops); permission for the reading of the Preface to the *Ordinal*, or any portion thereof, before the presentation of the candidates; and provision for deacons and priests to take the promise of conformity in the hearing of the congregation. (Bishops already do this.)

Although the *Ordinal* is not of such general interest as some other parts of the *Prayer Book*, it none the less contains the Church's official teaching on

the subject of Holy Orders. Thus it is hoped that Churchpeople generally will read this particular *Study*, even though it may appear to be of direct concern only to bishops and men about to be ordained.

FRANCIS C. LIGHTBOURN

DAYS AND CUSTOMS OF ALL FAITHS. By the Rev. Howard V. Harper, D.D. Fleet Publishing Corp. Pp. 399. \$4.95.

This is not just another in the long list of Christian-year-with-thumb-nail-sketches-of-the-saints books, though it is partly such a book. What makes it different and therefore more valuable is that it takes in a broader range, both faith-wise and in basic plan.

For one thing, non-Christian material is included, notably a number of references to high points of the Jewish calendar. The calendar entries are, in the main, very brief, simply and lucidly written, and written, in many cases, from a fresh point of view.

Though three-fourths of the book is devoted to a calendar-type coverage, the remaining fourth contains several chapters of special interest and value. One deals entirely with Jewish terms and traditions. The chapter on holiday customs ranges widely through tradition, custom and superstition into many interesting and little-known areas. Two chapters of miscellany carry on in much the same vein.

Dr. Harper is executive director of the Presiding Bishop's Committee on Laymen's work, and the book is a by-product of a nationally syndicated column which he has been writing for some time.

This work is a good one to own and refer to. It is not exhaustive or academic, but it contains such a variety of material that some of it will be new to almost every reader.

BILL ANDREWS

Books Received

FAVORITE CHRISTMAS CAROLS. Fifty-Nine Yuletide Songs Both Old And New. Selected and edited by Margaret Bradford Boni. Arranged for the piano by Norman Lloyd. Illustrated by Peter Spier. Simon and Schuster. Pp. 128. Paper, \$1.50.

SON OF NAZARETH. By Gladys Zehnpfennig. T. E. Denison. Pp. 273. \$3. [An Imaginative Story about Jesus in His Journey from the Temple to the Cross.]

CHRISTIANS IN THE ARENA. By Allan H. Hunter. Nyack, N. Y.: Fellowship Publications. Pp. 108. Paper, \$1.50. [The true stories of eight contemporary men and women]

WALTER HILTON THE LADDER OF PERFECTION. A New Translation with an Introduction by Leo Sherley-Price. Penguin Books. Pp. xxii, 256. Paper, 85 cents.

JUDAS THE BETRAYER. Translated from the French. By Albert Nicole. Grand Rapids, Mich.: Baker Book House. Pp. 81. \$1.50.

IT'S YOUR LIFE. Inspirational Messages to meet the problems of life. By A. Reuben Gornitzka. T. E. Denison. Pp. 215. \$3.

Unpopular Feast

Modern custom has secularized to a degree many feasts like Easter, Thanksgiving, and Christmas. Yet these days keep their holy names, and even a religiously lukewarm culture gives some acknowledgment to their religious significance.

The Feast of the Circumcision of Christ has been renamed to eliminate any Christian meaning — appearing as New Year's Day, the day of the big hangover, the day of the futile resolution.

Altogether, the Circumcision is about the most unpopular feast on the Kalendar. It stresses two very unpopular ideas. The first is obedience and the second is purity. Christ, as the collect for the day says, was obedient to the law for man in submitting to circumcision — obedient to the law even though it was part of the law that His own sacrifice made no longer binding. Here is obedience — "blind obedience" some would call it — seeing in the obedience itself a good. Our Lord obeyed here to teach the truth that neither intellectual acuteness nor exalted status frees man from the responsibility to obey.

The collect stresses another point — that circumcision stands as a symbol of purity of body, ". . . that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will."

The Church follows her Lord in putting the sins of the spirit in the category of the most serious sins — or at least those requiring the harshest rebukes. The contrast of Christ's stern accusations against the Pharisees and his gentleness in dealing with the adulteress, the prostitute, the publican is very sharp indeed.

The 20th century, though it pays lip service the Christ's moral teaching, evades its stern realities. He calls for absolute purity, and for repentance when this absolute standard is not met. Our age seeks to make morality a relative thing, a business of being "not too bad" or "pretty good" — both of these representing evasions of the fact of moral laxity. Our age erects as a substitute for morality the standard of respectability, a cold outward conformity to a slightly soiled standard of behavior.

Through the mercy of God, we have two antidotes to such errors of thought about morals. One is the Holy Scriptures, the other the Prayer Book. They

speak sternly and repeatedly of the ugly fact of sin and our need for "true circumcision of the Spirit" to free us from bondage to our sin.

One Cathedral \$84,200

A Cathedral for \$84,200? Yes, that is the total cost for building and equipment of the proposed St. Michael's Cathedral, Kobe, Japan, which will be the seat of Presiding Bishop Yashiro. Designed to accommodate about 700 persons, the Cathedral will not be a huge one, but it will not be diminutive, either.

In a letter sent from Japan in September, Bishop Yashiro writes, "I have felt both fear and awe in starting this greatest work of my life. I am sincerely asking you to remember us and this great project in your prayers. If you could help by sending your contribution for the building fund for the sake of our mutual fellowship, I should be very grateful."

Readers who wish to have a share in this project may send their contributions through THE LIVING CHURCH RELIEF FUND. It is certainly a noteworthy opportunity to make your dollars accomplish a large amount of good.

Development Fund

As those who have been watching our Development Fund reports know, we have received \$38,079 from friends of THE LIVING CHURCH in 1957. These gifts, plus effective campaigning by volunteers under the leadership of Thomas S. White, national chairman of THE LIVING CHURCH Campaign, have immeasurably strengthened the magazine for the future.

With \$1,479 still outstanding in pledges, the fund amounts to \$39,558. This is about \$10,000 less than we needed to meet the heavy expenses of a nationwide campaign, but the response has been so good that as of the end of 11 months of 1957 we find ourselves within about \$5,000 of breaking even for this year and with the expectation of operating in the black in 1958.

The money contributed so far has been raised entirely by private appeal to a small group of individuals. The reason for this was that we did not want anyone to think that THE LIVING CHURCH Campaign itself was for cash contributions — it was for subscriptions and nothing but subscriptions.

Yet it remains true that our need for cash is great, to lift the burden of past deficit and to implement plans for improvement of the magazine's service to the Church. We ask your consideration of that need as you plan your own giving for Christ's work.

LETTERS

Continued from page 4

possibility of inter-communion with South India are the few on the radical fringe of Anglicanism. The truth is far different.

Is the Church not facing a real crisis when it is asked seriously and aggressively to grant priestly and episcopal privileges to ministers of a sect which has consistently refused to acknowledge the historic, orthodox doctrines of the Episcopacy and the Sacraments? Many responsible persons in the Church think it is, and will be tragically disturbed if the convention grants such privileges.

Is the Church not facing a real crisis when a section of the Church, such as the General Convention of the Episcopal Church, takes to itself the right to embark on a journey away from the historic position of the whole Church on the matter of the ministry and the sacraments? If a province of the Church has this right, how can we deny the right of Rome to unilaterally adopt the doctrine of papal infallibility? It seems to many of us that in their recent urgency to give their blessing to C.S.I. at any price, the Convocations of the Church of England, and probably Lambeth and our own General Convention, are forgetful of the important fact that they are a part, and only a part, of the one, holy, catholic, and apostolic church, and that separate and apart from that Church they do not exist.

There are other problems which deeply trouble many of us. For example, why did the bishops agree to study C.S.I. for a period of 30 years before taking any action on inter-communion, and then suddenly cut that 30-year period to 10 years? What has South India done since 1948 to make it more acceptable to the Church than it was in 1948 when the ex-Anglican bishops of C.S.I. were refused seats in Lambeth conference? Again, negotiations have been proceeding with the Orthodox bodies for more than 50 years without effecting inter-communion. By comparison, is it logical that we could conclude inter-communion with a Protestant sect within 10 years? Also, would it not be more reasonable for us to conclude successfully our negotiations with the Orthodox than to experiment on the fringes of heresy and schism with C.S.I. thereby drawing still further away from our Orthodox brothers in catholicity?

Priests who are on the firing line in the Church militant know full well that most of the people who "go to Rome" are not crack-pots. They are simply people who want

to find the way of salvation through the holy, catholic Church, and they become suspicious, as well they might, of a communion which seems to be drifting swiftly away from its historic catholic position. The loss of these persons is a dreadful price to pay for what is improperly called "unity."

As the critical General Convention draws closer, one thing must be kept in mind by all churchmen, and particularly by our bishops whose duty it is to feed the sheep and to "banish and drive away from the Church all erroneous and strange doctrine." Those of us, and we are not a few, who strongly object to any sort of affiliation with C.S.I. prior to 1978, will not go to Rome nor to any other place if the Convention adopts the proposed resolution. We are priests and people of this part of the holy catholic Church, and here we shall remain. Our concern, and the real issue upon which the crisis rests, is where will they go who grant "inter-communion" to C.S.I.? Remember, there is no such thing as "partial" inter-communion.

(Rev.) ROBERT LESSING

Portland, Ore.

Letters of Transfer

Upon first reading the letter by the Rev. Eldred Johnston [L.C., November 3d], it would seem that there is something seriously wrong in the mechanics of referring Church families to the spiritual care and nurture of other clergy when a move takes place. However, a little study of the situation would show that there is a good reason why St. Mark's Church received only three letters in six years regarding new families.

In a city such as Columbus, Ohio, there are many parishes scattered about the various sections. When a family moves to a larger community, it is nearly impossible for the former rector to know into which parish the move was made. Even if the family leaves the new address, one would have to be familiar with the geography of the new community to have even a faint idea of parish boundaries. It is unfortunate, though, that so many moves are made without any knowledge of the clergy, and in such cases, the families are lost for a while until they become associated with a new parish. It is a common experience to receive requests for transfer for families or individuals who have been dropped from the parish records for five years or more.

In the case of a parish which is the only one in a community, the letters referring new families are quite frequent, and are usually accompanied by a letter of transfer. We have a rather large file of such letters here, so the situation is not so hopeless generally as it must appear to Mr. Johnston. In fact, I would think that most clergy would be happy to clear the names from the parish records when a permanent move has been made, and the new parish is known. Sometimes, however, we do find some who so want to hold to their "parish family" that they do not even reply to one or more letters requesting transfer.

Perhaps in the case of large cities such as Columbus, Chicago, or Milwaukee, letters of referral could be sent to either the Cathedral or the largest parish, and then forwarded to the local parish concerned.

(Rev.) RICHARD E. WINKLER
Rector, Trinity Church

Wheaton, Ill.

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Christian Communication

By the Rev. Malcolm Boyd

Big-Time Revivalists on Big-Time TV

When the big-time revivalists came to big-time TV — CBS' *Seven Lively Arts* a few Sundays ago — we saw such highly press-agented individuals of today and other days as Aimee Semple McPherson, Billy Sunday, Billy Graham, and Oral Roberts. The program, in its own understated way, was most illuminating.

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Dept. D, Cathedral Heights, N. Y. 25, N. Y.

The show opened "live" in a vacant Madison Square Garden, being readied for a hockey game. Then, via film, we returned to the Madison Square Garden of last summer when Dr. Graham was holding forth there nightly before thousands of persons. The show next offered glimpses of a Negro holiness sect and of a lone Negro evangelist whose tools for the Lord are just his singing voice and guitar. We saw Seventh Day Adventists and an impressive baptism by immersion in a great stream of water.

One of the program's two highlights came next, as the magnificent Mahalia Jackson sang a religious song in a Baptist church.

All this was illustrative, in the documentary technique of the show, of revivalists in our contemporary culture. Special emphasis was placed upon mass evangelism — film clips were shown of Billy Sunday, jumping about like a veritable religious Tarzan; Aimee Semple McPherson, the legendary blonde goddess of Los Angeles sect-life; and Oral Roberts, immensely powerful in his personal presence and technique, and frightening in his impact upon an impressionable gigantic crowd.

The documentary devoted the major portion of its time to its second highlight, a reportorial study of the business and publicity machinery which was set up by Mr. Graham's associates to guarantee the attendance of great crowds of people at Madison Square Garden during his New York crusade. We saw Mr. Graham's public relations chief, Mr. Jerry Beavan, organizing the saturation-campaign for New York City; and the camera even took us inside the doors of the Walter Bennett Advertising Agency which has the Graham account. We looked at crews of volunteer workers whose efforts were largely responsible for securing and coördinating counselors, choir members, and other specialists for the crusade. Then, we saw and heard Dr. Graham again — in film clips taken of his foreign evangelistic addresses and of his New York wind-up when he shattered attendance records (and had Mr. Nixon on the platform with him, although the government official was not seen in the tele-show).

The *Seven Lively Arts* gave us fine TV. We looked at a fantastic montage of what *Variety* would call "religioso"; yet never did the show lift an eyebrow or use a

word which might indicate that we were indeed looking at something fantastic. The production was as deadpan as a boiled reporter's method. One recognizes — in the disparate types of revivalists boundless sincerity, disarming simplicity, dangerous naïveté, and calculating manipulation. It is possible that, at a given moment, one was looking at a concentration of all four factors.

Times come and go, and so do revivalists. We were told, at the end of the show that, by historical odds, Mr. Graham's popularity would decrease in the more years, and that another revivalist of similar impact would crop up in another 40 years. Always — and, no doubt, increasingly — questions related to the inherent soundness of mass evangelistic revivalism will be raised. One man who took a clear stand on the general subject was the great missionary priest, Fr. Temple Gairdner.



BILLY GRAHAM



ORAL ROBERTS

(1873-1928). He has left us these lines:

"... to enable us to do His will perfectly from day to day, even if that will mean unseen and unnoticed suffering, loneliness, loss of fame and ambition, failure if you like;" this, "God tells me I must seek when I seek the gift of the fullness of the Holy Ghost. To seek success as an evangelist is surely a miserable parody of such gifts as these, unsatisfying to oneself and not honouring to God."

And the debate about revivalism, especially as it may be accentuated by mass evangelism, goes on unabated today. Perhaps at the very heart of the debate must be consideration of the question, *what do we mean by "Christian witness" and "evangelism"?*

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

December

29. St. Philip's, Dallas, Texas.

January

1. All Saints' Chapel, Nassau, British West Indies
2. Church of the Holy Redeemer, Denver, Colo.
3. Church of the Advent of Christ the King, San Francisco, Calif.
4. Christ Church, Joliet, Ill.

PEOPLE and places

Appointments Accepted

The Rev. Charles Roger Butler, who has been serving St. Ann's Church, New Martinsville, W. Va., is now also in charge of St. Paul's, Summersville. Address: Box 253, New Martinsville.

The Rev. Vern Jones, formerly curate and organist-choirmaster of St. John's Church, Oklahoma City, Okla., is now vicar of St. John's Church, Woodward, Okla., and St. Stephen's, Guymon.

Fr. Jones was recently honored by the Seventh Province's youth commission for 10 years of service as youth member and later clergy advisor and staff member of the summer and fall training conferences.

The Rev. Ramsey R. Kendall, formerly in charge of Trinity Church, Plattsburgh, N. Y., is now rector of Holy Trinity Church, Logan, W. Va. Address: 98 Stratton St.

The Rev. Alexander Macbeth, formerly in charge of Christ Church, Chamberlain, S. D., is now in charge of the Gregory County Missions, Dallas, S. D. Address: Church of the Incarnation, Dallas, S. D.

The Rev. A. Joel Scott, formerly vicar of Grace Church, Ravelwood, W. Va., is now rector of St. Paul's Church, Graniteville, S. C. Address: 111 Aiken Rd.

The Rev. Joseph T. Urban, formerly rector of St. Timothy's Church, Signal Mountain, Tenn., is now rector of St. John's Church, North Haven, Conn.

Armed Forces

The Rev. Charles L. Wood, vicar of the Chapel of the Holy Communion, Fair Haven, N. J., is now also a chaplain in the Civil Air Patrol, auxiliary to the U.S. Air Force, and is serving as chaplain of Monmouth Squadron, CAP.

Resignations

The Rev. Eric O. Robathan, rector of the Church of the Redeemer, Pendleton, Ore., for the past 15 years, has retired. Address: Route 2, Box 586, Central Point, Ore.

Changes of Address

The Rt. Rev. Dr. Charles K. Gilbert, retired Bishop of New York, who has been addressed at Charlemon, Mass., may be addressed at Sleepy Hollow Rd., Briarcliff Manor, N. Y.

Bishop Gilbert will spend the winter months with his son.

Ordinations

Priests

Easton — By Bishop Miller: The Rev. G. William Truitt, curate of St. Peter's Church, Salisbury, Md., on December 7th.

Honolulu — By Bishop Kennedy: The Rev. Donald Lewis Terry, vicar of St. John's Church, Waikaoa, Kula, Maui, on December 7th.

Deacons

Arkansas — By Bishop Brown: George Maurice Small, on December 7th; to be assistant chaplain to Episcopal Church students at the University of Arkansas. Address: 224 East St., Fayetteville, Ark.

Diocesan Positions

The Rev. Howard W. Brummitt, vicar of St. John's Church, Henry, Ill., is now secretary of the standing committee of the diocese of Quincy. Address: 517 Market St., Henry, Ill.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. John Alonzo Frampton, 67, retired priest of the diocese of Delaware, died in the Delaware Hospital, Wilmington, on November 5th.

December 29, 1957

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CHURCH DIRECTORY

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Very Rev. C. Higgins, d; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.
Sun 8, 9 HC, 10 MP, 11 IS; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

MIAMI, FLA.

HOLY CROSS 123 N. E. 36 Street
Rev. Frank L. Titus, r; Rev. Wells Folsom
Sun 7:30, 9, 11, HC 12 & Daily; C Sat 5 & 7

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9, EP & B 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; 1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner) 1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol); Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7 (Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 IS, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 9, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D. 46th St. between 6th and 7th Aves.

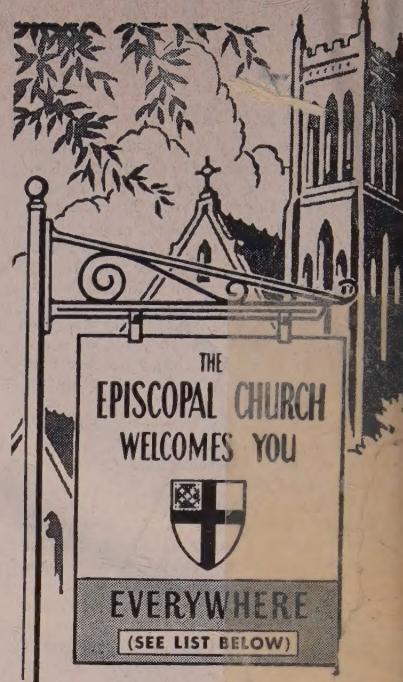
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

RESURRECTION

Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (IS) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & W.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, 8:15; Midday Ser 12:30, EP 5:15; Sat HC 8, EP 5:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: 7:30-8:15 ex Sat, 12:30-1:30 ex Sun; Prayer & 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7-8:30; MP 9, EP 5:30; Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, c
Sun HC 8, 9, 10, 11 (Spanish), 11, EP 7:30; HC 7:30 ex Thurs; Sat HC 9:30, EP 5:30

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.
CHRIST CHURCH Academy & Barclay
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, c
Sun 8 HC, 9:15-10:15 (1st & 3rd), HC (2nd & 4th) 10:15 Children's Service, 11 HC (1st & 3rd) 10:15

UTICA, N. Y.
GRACE downtown
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12-1
Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Fri 7, Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; daily 7 ex Tues & Thurs 10; Sol Ev & St. Fri 8; Holy Unction 2d Thurs 10:30; C Sat 12-1

HAVANA, CUBA
HOLY TRINITY CATHEDRAL 13 y 6, Ve
Rt. Rev. A. H. Blankingship, bishop; Very
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs